

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. II.

MONDAY MORNING, FEBRUARY 7, 1825.

No. 2.

CONDITIONS.

No paper will be stopped except at the option of the publisher, until notice is given, and arrearages paid.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—*Postage paid by subscribers.*

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

Twenty-five cents will be allowed to Agents for every good subscriber which they shall obtain for the Secretary, and return the names to this office.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—post paid.

* Advertisements inserted at the usual prices.

For the better understanding of the accounts which we from time to time publish from the missionary stations, we give the following statement from the Missionary Herald.

Brief review of Missions among the heathen, under the direction of Societies in the United States.

I. AMERICAN BOARD OF FOREIGN MISSIONS.

The missions under the direction of this Board, are at Bombay—in Ceylon—among the Cherokees, the Choctaws, and the Cherokees of the Arkansas—at the Sandwich Islands—at Malta—and in Palestine. Measures have also been taken to ascertain the religious and moral state of the new Republics in Spanish America.

BOMBAY,

The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries, in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name, and capital of the Presidency.

Rev. Gordon Hall, Missionary.

Mrs. Hall.

Mr. James Garrett, Printer.

Mrs. Garrett.

MAHIM.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, Missionary.

Mrs. Graves.

TANNAH.—The chief town on the island of Salsette, 25 miles from Bombay.

Rev. John Nichols, Missionary.

Mrs. Nichols.

Rev. Edmund Frost, Missionary, and Mrs. Frost probably arrived at Bombay in June last. Their particular place of residence is not yet known.

The Missionaries have translated the New Testament into the Mahratta language, and have printed nearly the whole of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed many thousand books and tracts, which have been read, probably, by several hundred thousand natives. They have under their care 26 schools, containing more than 1,200 pupils. In these schools are taught, in the Mahratta language, reading, writing, arithmetic, grammar, some of the more simple parts of astronomy, &c. The Scriptures are a principal class-book in all the schools. In various ways the missionaries are daily extending the circle of their acquaintance and influence.

A Missionary chapel, 60 feet by 25, has been erected at Bombay. It was dedicated in May 1823 and is the first Protestant place of worship built for the native population, on the western side of India.

CEYLON,

A large island in the India sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tili-pally, Batticota, Odooville, Panditeripo, and Manevy.

TILLIPALLY.—Nine miles north of Jaffnapatam.

Rev. Henry Woodward, Missionary.
Mrs. Woodward.

Mrs. Sarah Richards, Widow of Rev. James Richards.

Nicholas Permander, Native Preacher.

BATTICOTTA.—Six miles north west of Jaffnapatam.

Rev. Benjamin C. Meigs, Missionary.

Mrs. Meigs.

Rev. Daniel Poor, Missionary, and Principal of the Central School.

Mrs. Poor.

Gabriel Tisera, Native Preacher.

OODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, Missionary.

Mrs. Winslow.

Francis Mallesper, Native preacher.

Geo. Koch, Native Med. Assistant.

PANDITERIPO.—Nine miles northwest of Jaffnapatam.

Rev. John Scudder, M. D. Missionary and Physician.

Mrs. Scudder.

MANEY.—Four miles and a half northwest of Jaffnapatam.

Rev. Levi Spaulding, Missionary.

Mrs. Spaulding.

The missionaries have procured to be boarded and educated in their families & under their entire control, 169 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 42 free schools, having a daily attendance of more than 1200 scholars, have admitted into their church twenty converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher castes. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the gospel.

There has been a recent outpouring of the Spirit in several of the schools, but the results are not yet known in this country.

A central school ~~proposed~~ to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor.

THE CHEROKEES,

A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at

Brainerd, Creek-Path, Carmel, High-

tower, Willstown, Haweis, and at a place

not yet named.

BRAINERD.—Within the chartered lim-

its of Tennessee, on the Chickamauga

creek, two miles N. of the line of Geor-

gia; seven S. E. Tennessee river; 200

N. W. of Augusta; 150 S. E. of Nash-

ville; and 110 S. W. of Knoxville.

Mr. John C. Ellsworth, Teacher and

Superintendent of Secular Concerns.

Mrs. Ellsworth.

Mr. Henry Parker, Farmer.

Mrs. Parker.

Mr. Josiah Hemmingway, Farmer.

Mr. Erastus Dean, Mechanic.

Mrs. Dean.

Mr. Ainsworth E. Blunt, Farmer and

Mechanic.

Mrs. Blunt.

Miss Sophia Sawyer, Teacher.

CREEK PATH.—One hundred miles W.

S. W. of Brainerd, within the chartered

limits of Alabama.

Rev. William Potter, Missionary.

Mrs. Potter.

Dr. Elizur Butler, Teacher.

Mrs. Butler.

John Arch, a converted Cherokee, In-

terpreter.

CARMEL.—Formerly called Talony;

60 miles S. E. of Brainerd, within the

chartered limits of Georgia, on the Fed-

eral road.

Rev. Daniel S. Butrick, Missionary.

Mr. Moody Hall, Teacher.

Mrs. Hall.

HIGHTOWER.—On a river named E-tow-

ee, corrupted into Hightower; 80 miles

S. S. E. of Brainerd, and 35 W. of S. from

Carmel.

Mr. Isaac Proctor, Teacher.

Mrs. Proctor.

WILLSTOWN.—About 50 miles S. W. of

Brainerd, just within the chartered limits

of Alabama.

Rev. Ard Hoyt, Missionary.

Mrs. Hoyt.

Rev. William Chamberlain, Missionary.

Mrs. Chamberlain.

Mr. Sylvester Ellis, Teacher.

Mrs. Ellis.

HAWEIS.—About 55 miles a little W. of

S. from Brainerd, just within the charter ed limits of Georgia.

Mr. Frederic Ellsworth, Teacher and Farmer.

Mrs. Ellsworth.

THE STATION NOT NAMED.—About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee.

Mr. William Holland, Teacher.

Mrs. Holland.

Mr. John Vail, Farmer.

Mrs. Vail.

Churches have been organized at Brainerd, Creek Path, Carmel, Hightower, and Willstown. More than 50 Cherokees were united to these churches the last year. Schools for the youth of both sexes are maintained at all the stations.

At the stations last named, the buildings, have been but recently erected. A residence has probably been commenced by this time.

The Cherokees have made greater progress in civilization, than any of the other tribes of Indians. Their agricultural improvements are considerable. Their *incipient* *independence* appears to secure the respect of the people. Their distribution of the legislative, judicial and executive powers of government, is made with considerable skill and judgment.

THE CROCTAWS,

A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, and at four other places not yet named. All these stations are within the chartered limits of Mississippi.

WESTERN DISTRICT.

ELLIOT.—Situated on the Yalo Busha creek, about 40 miles above its junction with the Yazoo; 400 miles west south west of Brainerd; 140 from the Walnut Hills, on the Mississippi river; and from Natchez, in a N. E. direction, about 250 miles.

Mr. John Smith, Farmer.

Mr. Joel Wood, Teacher.

Mrs. Wood.

Mr. Zechariah Howes, Farmer and Mechanic.

Mr. Anson Dyer, Teacher.

Miss Lucy Hutchinson, Teacher.

BETHEL.—On the old Natchez road, about 60 miles S. E. of Elliot, and the same distance S. W. of Mayhew.

Mr. Stephen B. Macomber, Teacher.

Mrs. Macomber.

SCHOOL at Captain Harrison's.—Near

Pearl river, more than 100 miles south-

easterly from Elliot.

Mr. Anson Gleason, Teacher.

NORTH EAST DISTRICT.

MAYHEW.—On the Oak-tib-be-ha creek, 12 miles above its junction with the Tom-
bie, 90 miles east of Elliot, and 18 west of Columbus.

Rev. Cyrus Kingsbury, Missionary and Superintendent of the Choctaw mission.

Mrs. Kingsbury.

Dr. William W. Pride, Physician.

Mrs. Pride.

Mr. Calvin Cushman, Farmer.

Mrs. Cushman.

Mr. Samuel Wisner, Mechanic.

Mrs. Wisner.

Mr. William Hooper, Teacher.

Mrs. Hooper.

Mr. Philo P. Stewart, Mechanic.

CHRISTIAN SECRETARY.

have so many thousand privileges ought we not to give as much, (not to say more) for the spread of evangelical light among the perishing heathen, as we give for the support of the Gospel at home? There must be more self-denial, more liberality, and more effectual fervent prayer, before the world will be converted. "How can they hear without a preacher, and how can they preach except they be sent?" "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." On you it devolves O Christians, to be instrumental in conveying to wretched sinful men that Gospel, which inspires your hope, and delivers you from hell. Why then, are you backward in doing your duty? Methinks, if we had more of the spirit of the Lord Jesus, we would rejoice in being permitted to take a share in this godlike work. It must and will be done, because the Lord hath spoken it, and you are the persons to perform it, under the command and guidance of your Master. Arise, then, and engage in the task, before you are placed for ever out of the reach of unconverted men.

The spirit of Missions is love to souls; therefore by their value we entreat you all to become Missionaries at home—to your own families and neighbourhoods. This will afford the best proof, that you are sincere in your profession of love to the Redeemer and his cause. Pray for and exhort all around you, that they may seek an interest in the Saviour's merits. Distribute Bibles, Tracts, and other useful books. The Lord often blesses those means. And know, that whoso converteth a sinner from the error of his ways, shall save a soul from death, and shall shine as a star in the kingdom of Christ above.

Finally, we do not expect money or prayers of themselves to effect this object. With God is the residue of the Spirit, and he has promised that indispensably necessary agent in answer to prayer. Ask and ye shall receive. He has also told us, that "all nations shall remember, and return to, and worship the Lord. 'Come, O breath, and breathe on these slain, that they may live.' D.

January 1.

Sketch of the state of the Christian Profession from the death of Claude of Turin, to the time of Peter Waldo. A.D. 843 to 1160.

We have some additional information concerning the Waldenses, given us by Egbert, a monk, and afterwards abbot of Schonauge, who tells us that he had often disputed with these heretics, and that he had learned still more of their opinions, from some who had quitted their communion. He says, "they are commonly called Cathari, [Puritans] a sort of people very pernicious to the Catholic faith, which, like moths, they corrupt and destroy." He adds, that they were divided into several sects, and maintained their opinions by the authority of scripture. He takes particular notice of their denying the utility of baptism to infants, which, say they, through their incapacity, avail nothing to their salvation; insisting that baptism ought to be deferred till they come to years of discretion, and that even then, those only should be baptized, who make a personal profession of faith, and desire it. "They are armed," says he, "with the words of the holy scripture which in any way seem to favour their sentiments, and with those they know how to defend their errors, and to oppose the catholic truth; though in reality they are wholly ignorant of the true meaning couched in those words, and which cannot be discovered without great judgment. They are increased to great multitudes throughout all countries, to the great danger of the church—for their words eat like cancer, and, like a flying leprosy, runs every way, infecting the precious members of Christ. These in our Germany we call Cathari; in Flanders they call them Piples; in French, Tisserands, from the art of weaving, because numbers of them are of that occupation."

Thus by comparing together these several fragments of information, we may acquire some distinct notion of these Cathari. They were a plain, unassuming, harmless, and industrious race of Christians, patiently bearing the cross after Christ, and both in their doctrine and manners condemning the whole system of idolatry and superstition which reigned in the church of Rome, placing true religion in the faith, hope, and obedience of the gospel, maintaining a supreme regard to the authority of God, in his word, and regulating their sentiments and practices by that divine standard. Even in the twelfth century their numbers abounded in the neighbourhood of Cologne, in Flanders, the south of France, Savoy and Milan. "They were increased," says Egbert, "to great multitudes throughout all countries," and although they seem not to have attracted attention in any remarkable degree previous to this period, yet, as it is obvious they could not have sprung up in a day, it is not an unfair inference that they must have long existed as a people wholly distinct from the catholic church, though, amidst the political

squabbles of the clergy, it was their good fortune to be almost entirely overlooked. The same Egbert, speaking of them, say, "Concerning the souls o the dead they hold this opinion, that at the very instant of their departure out of the body, they go to eternal bliss or endless misery, for they do not admit the belief of the universal church, that there are some purgatory punishments, with which the souls of some of the elect are tried for a time, on account of those sins from which they have not been purified by a plenary satisfaction in this life. On which account they think it superfluous and vain to give alms for the dead and celebrate masses; and they scoff at our ringing of bells, which nevertheless for pious reasons, are used in our churches, to give others warning that they may pray for the dead, and to put them in mind of their own death. As for masses, they altogether despise them, regarding them as of no value, for they maintain that the sacerdotal order has entirely ceased in the church of Rome and all other catholic churches, and that true priests are only to be found in their sect."

Throughout the whole of the twelfth century, these people were exposed to severe persecution. The zeal of Galdinus, archbishop of Milan, was roused against them to such a pitch, that after making them the objects of unrelenting persecution, during a period of eight or nine years, he at length, fell a martyr to his own zeal, dying in the year 1173, in consequence of an illness contracted through the excess of his vehemence in preaching against them.

Towards the middle of the twelfth century, a small society of these Puritans, as they were called by some, or Waldenses, as they are denominated by others, or Paulicians, as they are denominated by our old monkish historian, William of Neuburg, made their appearance in England. This latter writer speaking of them, says, "they came originally from Gascoyne, where, being as numerous as the sand of the sea, they sorely infested both France, Italy, Spain and England." The following is the account given by Dr. Henry, in his history of Great Britain, vol. viii. p. 332. oct. ed. of this emigrating party, which, in substance, corresponds with what is said of them by Rapin, Collier, Lyttleton, and other of our writers.

"A company, consisting of about thirty men and women, who spoke the German language, appeared in England at this time (1159.) and soon attracted the attention of government by the singularity of their religious practices and opinions. It is indeed very difficult to discover with certainty what their opinions were, because they recorded, only in their own manuscript, with much asperity. They were apprehended and brought before a council of the clergy at Oxford. Being interrogated about their religion, their teacher, named Gerard, a man of learning, answered in their name, that they were Christians, and believed the doctrines of the apostles. Upon a more particular inquiry, it was found that they denied several of the received doctrines of the church, such as purgatory, prayers for the dead, and the invocation of saints; and refusing to abandon these damnable heresies, as they were called, they were condemned as incorrigible heretics, and delivered to the secular arm to be punished. The king (Henry II.) at the instigation of the clergy, commanded them to be branded with a red hot iron on the forehead, to be whipped through the streets of Oxford, and, having their clothes cut short by their girdles, to be turned into the open fields, all persons being forbidden to afford them any shelter or relief under the severest penalties. This cruel sentence was executed in its utmost rigour; and, it being the depth of winter, all these unhappy persons perished with cold and hunger. These seem to have been the first who suffered death in Britain, for the vague and variable crime of heresy, and it would have been much to the honour of the country if they had been the last."

There is an account of the punishment of these Waldenses, in the *Archæologia*, vol. ix. p. 292—305, written by the Rev. Mr. Denne, of Wilmington; from which I shall here give a short extract by way of supplement to the preceding narrative. "These persons," says he, "having been believers of the essential doctrines of Christianity, (as is admitted by the bishops) and, as it may be inferred from the silence of the historian, that these sectaries were in their manners innocent, nothing but the evil spirit of persecution could have prompted their judges to deliver them up to the civil magistrate. It was the more culpable in the prelates, because there was so little ground for an alarm of their propagating with success their peculiar tenets. For though they seem to have resided for some time in England, they only converted one woman of inferior rank, and she was so slightly attached to them, that she was soon prevailed on to recant and forsake their society. And as they were not disturbers of the public peace, it is somewhat strange that the king whose disposition was humane, should think those people merited branding and exile. But it was during the contest between Henry and Becket,

that this occurrence happened; and his hard usage of these foreigners has been attributed to an unwillingness of affording a pretext to the pope and his adherents to charge them with profaneness, or an inattention to the cause of religion. By the council of Tours, held in 1163, principles were exhorted and directed to imprison all heretics within their dominions, and to confiscate their effects. Of this injunction Henry could not be ignorant, and he might be actuated by it to treat the delinquents with more rigour than he otherwise would have done." Mr. Denne has fixed the sitting of the council at Oxford in the year 1160.

But the Cathari, or Puritans, were not the only sect which during the twelfth century, appeared in opposition to the superstition of the church of Rome. About the year 1110, in the South of France, in the provinces of Languedoc and Provence, appeared Peter de Bruys, preaching the gospel of the kingdom of heaven, and exerting the most laudable efforts to reform the abuses and remove the superstitions which disfigured the beautiful simplicity of the gospel worship. His labours were crowned with abundant success. He converted a great number of persons to the faith of Christ, and after a most indefatigable ministry of twenty years continuance, he was burnt at St. Giles, a city of Languedoc in France, in the year 1130, by an enraged populace, instigated by the clergy, who apprehended their traffic to be in danger from this new and intrepid reformer. His followers were called Petrobrusians; but of his doctrinal sentiments the following are those alone which we can be sure of at this remote period.—That the ordinance of baptism was to be administered only to adults—that it was a piece of idle superstition to build and dedicate churches to the service of God, who in worship has a peculiar respect to the state of the heart, and who cannot be worshipped with temples made by hands—that crucifixes were objects of superstition, and ought to be destroyed—that in the Lord's supper the real body and blood of Christ were not exhibited, but only represented in the way of symbol or figure—and lastly, that the oblations, prayers, and good works of the living, could in no respect be beneficial to the dead.

A few years after the death of Peter Bruys, rose up in Italy by birth, of the name of Henry, said to have been his disciple, and who was the founder of a sect called the Henitians. He had been both a monk and a hermit; but having received the knowledge of the truth, he laboured to reform the superstitions of the times. Quitting Lausanne, a city of Switzerland, he travelled to Poitiers, removed successively to Poitiers, Bourdeaux, and other cities in France; and at length, in the year 1147, to Toulouse, preaching the gospel in all those places with the greatest acceptance, and declaiming with vehemence and fervour against the vices of the clergy, and the superstitions introduced by them into the Christian church. At Toulouse he was warmly opposed by the great St. Bernard, that luminary of the Catholic church, who though he wrote against him with great bitterness, is nevertheless constrained to admit that Henry was a learned man, and greatly respected by his numerous followers. The latter however, to avoid his fury, was compelled to save himself by flight. He was nevertheless seized in his retreat, and carried before Pope Eugenius III. who assembled a council at Rheims, in which he presided in person, and having received a number of accusations against Henry, committed him in the year 1158 to a close prison, in which he soon ended his days. His doctrinal sentiments have not been handed down to us in a manner so full and explicit as could be wished. "All we know is, that he rejected infant baptism; censured with severity the corrupt and licentious manners of the clergy; treated the festivals and ceremonies of the Catholic church with the utmost contempt; and held private assemblies, in which he explained and inculcated his peculiar sentiments."

Jones' Church History.

Methodists.—In 1765 five methodists from Ireland settled in the city of N. Y. one of whom was a preacher. His first sermon was preached in his own house to a congregation of five persons. This was the first Methodist Society in America. The number gradually increased, and in 1768 a methodist meeting house was built in John-Street, the first that was erected in the United States. In 1817 an elegant church was built on the same spot, which will accommodate 2000 hearers. There are now in the city of N. Y. six methodist churches, besides two built for coloured people, who worship separate from the whites.—*B.*

The following impressive passage is from a sermon, on 2 Pet. ii. 11, delivered by the Rev. Mr. Mason, of New-York, when in London, and communicated by a friend who heard it:

".....But there are men who set up for wise men; they have discovered the imposture, they have found out the cheat; they wish to unshackle you; they would release you from your thraldom. From

your thraldom! What, from the thraldom of a hope of the everlasting kingdom? Do you wish to be released from such thraldom? God have mercy on you if you do! Have they ought to give in compromise? Can they tell us what awaits beyond that grave? No; if they think at all, it is darkness, uncertainty, and dread conjecture. The laugh of a fool is a miserable exchange for an eternal hope. Why, cruel philosopher, would you take away the joy of my heart? Why would you remit me to the melancholy thought of no paternal Providence, no redeeming love? Enjoy your guilt alone; breathe out your complaints to the woods, and to the rocks; curse not me with your discoveries, nor kill me with your truths. Oh, comfortless heavens! Oh, melancholy earth! Oh, gloomy world! Oh, wretched nature! Without the prospect of an entrance into the Master's kingdom. How loud the winds howl! How loud the waves roar! How cruel the storm! Tossed hither and thither by the tempest, directed by no pilot, but where Lethe flows, where the black river of oblivion rolls! Oh! No, no, no; not upon such terms. Keep your discoveries; we won't give up our hope of an entrance into the kingdom; and we will press closer to our hearts the precious volume which reveals it to us. This is the anchor of our souls."

The Rev. John Newton had conferred on him the title of D. D. by some college in America. On hearing of it, he said, "So far as this mark of their favour indicates a regard to the Gospel truth which I profess, I am much pleased with it. But as to the title itself, I renounce it heartily; nor would I willingly be known by it, if all the universities in Europe conferred it upon me." My youthful years were spent in Africa, and I ought to take my degrees, (if I take any,) from thence. Shall such a compound of misery and mischief as I then was, be called Doctor? Surely not."

The Epiphany.—This is a Festival of the church, and is celebrated annually, on the 6th day of January. The term *Epiphany* is derived from a Greek word, which signifies to declare or to manifest; and has especial reference to the manifestation of Christ, to the Gentile world. It is founded on that important circumstance, which is so particularly detailed in the 2d chapter of the gospel according to St. Matthew. The Scriptures which are appointed to be read, are those which refer to the calling of the Gentiles, and their admission to equal privileges with the Jews in the blessed covenant of the Gospel.

Phil. Recorder.

EDUCATION OF INDIANS.

The Mexican Federal Congress have directed, *for the education of Indian young men, in which it is directed that the remaining funds of the hospital for native inhabitants, shall be placed in the college of San Gregorio, to be applied to the education of young men of the Indian tribes, from those states and territories which have contributed to the hospital. Two or more Indians are to be sent by the governors of those states and territories, and the funds are to be applied, as far as they are sufficient, to the purchase of books, and the expense of living and travelling to and from the college.*—*N. Y. D. Adv.*

Children's Church in Philadelphia.—An experiment is making in Philadelphia of forming a congregation to be composed exclusively or principally of children. The meeting commenced several weeks since in a room provided for the purpose. Nearly 500 children have given their attendance, and conducted with strict propriety. The preacher, says the Sunday School Magazine, was able to gain their attention during the whole exercises. Most of the children are Sabbath Scholars.—*N. H. Repository.*

MISSIONS.

A writer in the "Christian Register," not in favor, it should seem, of sending out a Unitarian mission to India, recommends the importance of missions among our people at home, who he thinks "are abundantly more in want of instruction and reform than many of the Hindoos, for whom so much sympathy is expressed." Again, he says, "no doubt can be entertained that the Hindoos possess many advantages over a great portion of our own population." The article, which is on the whole rather a curiosity, concludes as follows:—*ib.*

"Are we not then bound to follow the example of Christ, who was given to be our guide, who devoted his life and labours to instruct and reform his own people; and whose disciples never ceased to preach and exhort their countrymen to repent and amend, so long as they were permitted, unmoved by dangers or the fear of death. The text so often cited, "go ye into all the world and preach the gospel to every creature," we apprehend should be considered as subordinate to the example of our divine master, and his many exhortations to cleanse and purify ourselves before we attempt the conversion of others."

RELIGION AT SEA.

The Rev. Joseph Eastburn, who has distinguished himself as the friend of seamen, and who preaches to a congregation of Mariners in Philadelphia, has lately received a letter from a seaman at Valpa-

raiso, dated August 25, 1824, of which the following is an extract: "You would be delighted to have a glimpse of our fore-
castle on Sunday. It really reminds me of a little school room or meeting-house; every man and boy has his Bible, Tract, or some other book which seems to engross his whole attention; when they get through one they refer to the catalogue and make choice of another, and it is given them from the cabin. It is truly pleasing to see the poor fellows, after being tossed, and knocked about by the elements as they have been, so much engaged in the right way."—*N. H. Rep.*

"There is an hour that all must feel,
A pang each human heart must know!
A wound all study to conceal,
That still through ling'ring years must flow,
Tis when the magic veil's removed,
And gazing round with startled eye,
We see this world we so much loved,
Appear in stern reality;
Stript of the fairy hues that Youth,
Love, Fancy, Hope, had o'er it thrown,
By the clear, cold light of Truth,
In all its real misery shown!
When every joy young bosoms prize,
Tint after tint dissolve away,
As sun beams in the western sky,
That vanish with departing day,
Then falls a blight upon the heart,
When thus it finds its hopes were vain;
Like the crush'd flower—no time, no art,
Can ever make it bloom again!
Happier are they who press the tomb,
While life one bright Elysium seems,
Than those who through an age of gloom,
Linger in their early dreams!"

EXECUTION OF FAUNTLEROY.

We have been disgusted with the manner in which the trial and condemnation of the notorious Fauntleroy has been treated in some of the public journals, and as the following remarks from the Christian Watchman are in perfect accordance with our sentiments on this subject we have given them an insertion in the Secretary.

The circle of life in which this man moved, and the almost incredible extent of his forgeries, seem to have been the causes of that remarkable interest which was excited by his condemnation and ignominious death. Because he was a villain on a plan of extensive operation, and because for years he had been rioting on the property of others, some of them perhaps widows and fatherless children, there appears to have been excited in London, a feverish sympathy for his fate, which was not only different from that which is usually felt for public offenders less guilty, who have suffered a similar death, but a sensibility awakened from principles utterly indefensible. If for years he has had the duplicity and cunning to hide his wickedness, from his friends and from the public gaze, is he on this account to be more the object of our commiseration? Rather had his crimes ought to be, for this same reason, more the object of our detestation! In all this his course of criminal depravity, his crimes must have daily increased in atrocity. To screen them from detection, his mind must have been almost constantly on the stretch, to devise new means of supplying his numerous calls for money. In all this time, if the moral sense were not wholly extinct, his conscience must have severely lashed him, and loudly protested against his conduct. But against all this moral force,—against all the light and knowledge which was within him & all around him,—in the midst of a community in which the honorable principles of trade and common honesty were well understood and the subject of daily conversation,—he presumes on a course of the boldest iniquity, and perseveres till the fatal moment of his discovery!—perseveres till the awful voice of the officer of justice addresses him,—"Behold thy conduct!—thou art the guilty man!"—And when detected, instead of the loudest condemnations of his wickedness, we are gravely told "he appears to be penitent, and resigned to his fate!"—But we would as gravely inquire, Where are the evidences of his penitence?

—Does he send for the widow, from whom he has rent the means of her subsistence, and on his knees implore her forgiveness?—Does he grieve over the orphan children, who by his forgeries he has made beggars?—We hear of no such thing!—But when the woman with whom he had lived till his death in illicit amours, is admitted with her illegitimate children to visit him, no expressions of regret, that we learn, escape his lips: and no supplications of pardon are implored from his injured wife!—And yet the public are insulted with the story, that this defaulter died with firmness, and repentance!—We would not affirm that he did not so die; but where there is no better evidence of godly sorrow than the expressions which are retailed to the public as from this culprit, it seems to us altogether imprudent to hazard the opinion of his genuine repentance. There is indeed an insufficiency of grace in Christ for the full pardon of the greatest offenders, who in heart forsake the love of sin; but where any doubt remains in a case like that to which we now advert, prudence and wisdom direct that the determination of it should be considered doubtful. His conduct and his fate loudly speak the warning voice of inspiration,—"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it; turn from it, and pass away."

CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, FEBRUARY 7, 1825.

We learn from our agent the Rev. Seth Ewer, who is travelling in the western part of New York, that the Lord is reviving his work in many places through which he has travelled. He proposes to hand us some particulars for publication soon.

NOTICE.

The Minutes of the Hartford Baptist Association, designed for corresponding Associations, are deposited at the Office of the Christian Secretary, and may be had on application by the Messengers, or will be forwarded to any place desired.

From the Columbian Star.

Michigan Territory, Nov. 20.

In my late letters I have informed you of the refreshing season of religion, that the Lord has lately granted us, and that I had within a few days past baptized four young men (white men) in our employ. There are at this time four other young men, connected with us like the former, who are deeply sorrowful for sin. We hope that some of our Indian pupils and Indian neighbours are seriously seeking the salvation of their souls.

Isaac McCoy.

Troy (Ohio,) Nov. 30, 1824.

My Dear Brother,
I hope that we are about to have better times. The opposition to missions has for two or three years past spread great desolation in our churches. In all the churches that oppose missions openly, there have been only two baptized during the last year. There are but four churches decidedly on the other side, and in them there were 30 baptized in the same time. Make what improvement you please of this fact.

C. Martin.

General Intelligence.

EIGHTEENTH CONGRESS.

SECOND SESSION.

SENATE.

Monday, January 24.

The bill from the House authorizing the subscription to the stock of the Delaware and Chesapeake Canal Company, was read and ordered to a second reading.

The bill from the House for the continuation of the Cumberland Road, was read and ordered to a second reading.

Adjourned.

Tuesday, January 25.

The bills from the House, "for the continuation of the Cumberland Road," and "authorizing the subscription of stock to the Delaware and Chesapeake Canal Company," were read a second time, and referred to the Committee on Roads and Canals.

The Senate then resumed the unfinished business of yesterday—the bill for allowing a drawback on cordage manufactured from hemp imported. The debate on this bill occupied the remainder of this day's sitting.

Adjourned.

Tuesday, January 25.

The bills from the House, "for the continuation of the Cumberland Road," and "authorizing the subscription of stock to the Delaware and Chesapeake Canal Company," were read a second time, and referred to the Committee on Roads and Canals.

The question being taken on engrossing the bill for a third reading, it was decided in the negative; ayes 18, nays 12.

The Senate then proceeded to the consideration of the bill reported by Mr. Benton, from the Committee on Indian Affairs, on the 11th instant, to authorize the President to cause a road to be marked out from the frontier of Missouri to the confines of New Mexico, and making appropriations therefor. The bill having been read through—Mr. Benton addressed the Senate at considerable length in favour of the bill—it was, on motion, postponed till to-morrow.

Adjourned.

Wednesday, January 26.

The Senate again proceeded to the consideration of the bill to authorize the President of the United States to cause to be marked out a road from the line of the State of Missouri, to the confines of New Mexico. After much debate, the bill was ordered to a third reading; ayes 30, nays 12.

The Senate then took up the bill to amend the judicial system of the United States, &c., and spent a short time in modifying its details; and then, having ordered it to be printed, as amended, postponed it to Friday.

Adjourned.

Thursday, January 27.

Mr. Ruggles, from the committee on Roads and Canals, to whom was referred the bill to authorize the territory of Florida to open a Canal to connect the river St. John with the Bay of St. Augustine, reported it without amendment.

The bill authorizing the President of the United States to cause a road to be marked out between the Western Frontier of Missouri and the Internal Provinces of Mexico, was read a third time, passed, and sent to the House for concurrence.

Mr. Eaton presented the petition of Benjamin Bohrer and others, Physicians in the District of Columbia, praying that a charter may be granted, incorporating a Medical College in the City of Washington. Referred.

The Senate then proceeded, as in Committee of the Whole, to consider the bill securing the accountability of public officers and others; which was ordered to be engrossed for a third reading.

A message was received from the President of the United States, respecting the Indian tribes. He proposes, that they be removed to a proper spot, and be placed under a suitable government. The Message was read, and with its accompanying documents, was referred to the Committee on Indian Affairs.

Adjourned.

HOUSE.

Monday, January 27.

The day was principally occupied in discussing the bill to amend the United States' Penitentiary Code.

Adjourned.

Tuesday, January 28.

Mr. Hamilton, from the Committee on Military Affairs, reported a bill to exempt the President, Faculty, and Students of the Columbian College, in the District of Columbia,

from the service of militia duty, within said District; which was twice read, and referred to a Committee of the whole House.

The House then resumed the unfinished business of yesterday, being the bill further to provide for the punishment of crimes against the United States. A long debate ensued, after which the House

Adjourned.

Wednesday, January 28.

Mr. Wright, from the Select Committee appointed to prepare rules to be observed in case the election of President shall devolve on this House, made a report, which was read, and ordered to lie on the table.

The House then proceeded to the unfinished business of yesterday, which was the bill making further provision for the punishment of crimes against the United States. The bill was ordered to be read a third time, on Friday.

A motion of Mr. Letcher, the House went into Committee of the Whole, on the bill making certain provisions relative to the Supreme Court. After some debate, the bill was deferred.

The House then went into Committee of the Whole, on the bill to authorize the laying out and making of a road from Little Rock in the Territory of Arkansas, to Cantonment Gibson, in the same Territory. The Committee rose, reported the bill without amendment, and it was ordered to be engrossed for third reading.

On motion of Mr. J. T. Johnson, the House then went into Committee of the Whole, Mr. Saunders in the chair, on the bill to regulate the Post Office Department.

After a prolonged debate, and, at a late hour, the Committee rose, and, having obtained leave to sit again—the House

Adjourned.

Thursday, January 29.

The House was principally occupied to-day, in discussing the bill to regulate the Post Office Department.

At a late hour, the Committee rose, and had leave to sit again.

A message was received from the President of the United States [see the proceedings of the Senate].

Friday, January 29.

The bill to amend the Penal Code of the United States, was read a third time, and passed.

The bill to regulate the Post Office Department was ordered to be engrossed for a third reading on Monday next.

Adjourned to Monday.

LATEST FROM LIVERPOOL.

By the Canada, information is received that the ship Diamond, Capt. Macy, from this port, for Liverpool, was totally lost on the coast of Wales, and all on board, except a boy, perished. There were 13 cabin and 15 steerage passengers on board. By referring to our files, we find that the Diamond left this port on the 12th December.—*N. Y. D. Adm.*

A Mr. Savery of Bristol, charged with forgery, was taken from on board the American ship Hudson, Capt. Champlin, after the ship had gone under weigh on her passage to New York. He endeavoured to commit suicide after he was arrested.—*ibid.*

A company has been formed in England with a capital of £100,000 for working the mines in Peru.—*ibid.*

Perkins' guns in demand.—An agent of the Emperor of Russia has been sent to England to obtain a number of Mr. Perkins' Steam Guns, and to negotiate for a regular supply of them; but the British Government has determined none shall be made for any foreign power. Mr. Perkins, however, being an American, can leave England when he pleases. It seems from their destructive effect, that no nation could need many of them. We fear these guns will turn Mr. Perkins' attention from what is more important, the simplifying of Steam Apparatus for Boats, Machinery and Carriages.

The following extract of a letter gives the most recent authentic intelligence that has reached this country from Peru, and fully disproves the rumoured defeat of Bolivar.

Extract of a letter dated Lima, October 8, from Messrs. Frederick, Huth, Coit & Co. to their correspondent in this city, received via Panama.

"The war which has so long desolated this country, and on the result of which we formed our hopes of better times, would seem fast progressing towards a close,—the invading army having pushed forward into the very heart of Upper Peru, with much less opposition than we anticipated.

We think our port may now be considered free of blockade. The Asia, with a number of smaller vessels, having gone off the harbour yesterday, and after a few broadsides, had driven Guise off. We believe no great injury was sustained on either side. No late news from the armies of the interior."

A letter from Callao by the same conveyance, mentions that the Asia had returned to port, and Guise had returned to his station.—*New York American.*

The British arms continued to be successful against the Burmese, whose armies had been pursued into the interior.—*ibid.*

It is reported that the King of Spain talks at the close of the sessions—probably in May or June.—*ibid.*

The coronation of the King of France was to take place at the close of the sessions—probably in May or June.—*ibid.*

Apprehensions existed as to Portugal. It was said the King proposed to abdicate the throne. Much jealousy existed in England at the influence of France in the Portuguese courts.—*ibid.*

A new treaty between France and Spain, it was said was signed at the Escorial, on the 10th December.—*ibid.*

About two hundred Constitutionalists had recently landed on the coast of Valencia, and after killing a few Royalists who opposed them, re-embarked.

The deficit in the Spanish finances for the ensuing year, is estimated at 590,000,000 reals.

The King of France delivered a speech at the opening of the Chambers, on the 22d December. It contains little of importance, except that the French emigrants will receive an indemnification, and the coronation will take place at Rheims, about May or June.

The Greeks have officially announced the blockade of Patras and Lepanto.

Under date of Constantinople, 27 to 29, we found that a new army of reserve is to be

formed by the Grand Seignior, of Asiatic troops, and to be encamped before the city. The Grand Vizier's presence is considered necessary to tranquillity. The Divan threatens a new campaign in the spring but is in want of funds. The deposition of some of the richer Pachas was talked of.

A Constantinople date of the 10th Nov. says a very energetic note is said to have been presented to the government of the Sultan, by several European ambassadors, to urge the evacuation of Moldavia and Wallachia. The Sultan is said to have given positive orders to that effect, but nobody will believe the reality until they see it effected. The Porte protests against all foreign interference on the subject of Greece.

England.—Mr. Fauntleroy was executed on the 30th November, agreeable to his sentence. Precisely at 8 o'clock on the evening of the following day, the undertaker employed by his family, arrived at Newgate to demand his body from the Governor.—*Bos. Rec. and Telegraph.*

Disaster in the Sound.—The following further particulars of the loss of the Mary, are from the New-London Gazette, and were communicated by Capt. Allen.

At 2 o'clock on the morning of the 21st inst. off Orford Point, near Saybrook, the sloop Mary, Capt. Allen, from this Port, of and for New York, laden with wood, was run down by the packet Gold Huntress, of Providence, and a man and two women, passengers, were drowned in the cabin. The vessels descried each other at a short distance, and in the attempt to avoid coming in contact, unfortunately both luffed; and then in the terror of the moment, both bore away, which brought the bows of the vessels together, when the Mary was stove down to the water, immediately filled, and fell on her beam ends. The captain, people, and two passengers on deck, were taken on board the Gold Huntress; and every effort was made to rescue the persons in the cabin from their dreadful situation, by endeavouring to cut a hole in the bulk head and quarter; but it was so slippery and cold, as to render it impracticable. The voices of the unfortunate sufferers were heard for some time. It was not till there remained no doubt of their death that exertions for their relief were discontinued.

The persons drowned were a Mr. Shields, a cartman, of New-York, an owner of the cargo, Lucretia Day of this place, and Nancy Egerton, place of residence unknown. The Gold Huntress was so much injured, that it was necessary to keep the pumps going; having partially stopped her leaks with cotton.

Capt. Allen arrived here on Monday, and yesterday took a vessel and proceeded in pursuit of the wreck.

Since writing the above, we are informed, that the drowned persons were in the forward cabin; and the after cabins locked. The window which remained out of water was forced open, and attempts made with oars to burst the door but in vain. The Gold Huntress lay alongside the Mary until there was danger of getting on shore.

Peat.—Elisha North says he has ascertained that the extensive swamp west of New-London, through which the turnpike road leads, contains peat of an excellent quality.

The President has appointed *Herophilus Huntington*, Esq. of Hartford, to be District Attorney for four years from the 17th of January last.

Small Pox.—This disease has made its appearance in Oxford and Uxbridge, Mass. and from the ignorance of the physicians, had been communicated to 15 or 20 persons before any precaution was taken to prevent its ravages, several of whom died immediately.

A bill for cutting a Canal around the Falls of the Ohio has passed the Senate of Kentucky.—Much exultation is expressed, in the papers in consequence of that event.

It is proposed to cut a canal from Dayton to Cincinnati in Ohio. In the year 1824, 29,546 barrels of flour were inspected at Cincinnati.

Columbian River.—Capt. Cumerford, of Newburyport Mass. has given from personal observation, an account of the entrance and navigation of Columbian River. He considers it navigable for 90 miles by vessels of 300 tons—and he conceives that the best place for a settlement is at a bay just above Tongue Point.

Amherst College.—On Friday last the question was taken in the Massachusetts House of Representatives on the petition of the trustees of the Amherst Institution, for a charter, and was decided in favour of the petitioners. 114 to 96.

This question was acted upon in the Senate last winter, and decided in favour of the petitioners. A bill in favour of the petitioners will of course pass both houses, and the signature of the Governor will only be wanting to make it a law.—*Con. Journal.*

Epilepsy.—A physician of Triebel, near Sorau, has discovered that the root of the common wormwood is an efficacious medicine in Epilepsy. He recommends gathering this plant in autumn, drying it in the shade without being washed, and not pulverizing it till it is wanted for use. It should be administered in the form of powder, as signs of the approach of the fit are manifested.

To an adult it may be given in a dose from fifty to seventy grains, in a warm liquid. After the patient has taken the medicine, he should go to bed and cover himself well up, and, if necessary, let him sleep.

Napoleon's House at St. Helena.—A correspondent, who subscribes "A Sailor," has favoured us with a letter, in which he informs us that he has recently arrived in this country, from St. Helena; that the house in which the ex-Emperor of France was imprisoned has been converted into a barn; and that in the room which he breathed his last, there is now a machine for thrashing corn.—*Liverpool Mer.*

Edict respecting the Jews.—The Grand Duke of Baden has issued an edict respecting the Jews within his dominions. It provides for the suppression of much of the extravagance, profaneness, indecent gesture in prayer, and other improprieties which have attended their modes of worship, also for the proper education of the Jewish youth. In presenting an extract from the edict the editor of the Jewish Expositor remarks that it is

singular feature of the present times, that the Kings of the earth should be found thus to engage in the concerns of the Lord's ancient people, and to undertake the regulation of their synagogues."—*N. H. Repository.*

What next?—The public will be gratified to learn, that a machine for drilling rocks, has been invented by Cyrus Alden, Esq. of Roxbury, by which a boy may drill as much in one day as three men can do in the same time, in the usual mode of drilling. The machinery is exceedingly simple, and may be put in motion by less power than is necessary to turn a common grindstone, and is done in a similar manner.—*Centinel.*

Greece.—The news from Greece is favourable to the cause of liberty. The whole of Thessaly has been liberated by the surrender of Zaitouni to the patriots, and the spirit of liberty was making rapid progress in Bithynia. The Pacha of Syria is also stated to be in complete insurrection against the Porte.

Persia.—In the month of August last, the city of Zazroon, in Persia, was totally swallowed up

CHRISTIAN SECRETARY.

FOR THE CHRISTIAN SECRETARY.

Mr. Editor,

I have read with mingled emotions of surprise and pleasure, the remarks in the *Observer* of the 2d ult. under the title of "Some of the causes of contention among Christians of different denominations." In the enlightened view which the writer takes of this subject, he discovers an acquaintance with human nature, and also with the nature of Christ's kingdom, in distinction from the kingdoms of this world.

Were the remarks referred to, the expression of the sentiments of a single individual only, I should attach much less importance to the circumstance of their publication; for it has been the privilege of some in every age to discover the momentous truth, that as the rights of conscience are unalienable, consequently they are not a proper subject of human legislation.

But when I see affixed to the prospectus of the *Observer*, the names of men "who seem to be pillars" in the Congregational Church in this state, I feel justified in considering the essay referred to, as expressing the sentiments of the most enlightened part, at least, of that denomination.

The apology for the conduct of the Fathers of New England is very handsomely expressed, but I cannot fully subscribe to the sentiment, that "we might almost as well censure them for not employing steam-boats, stereotype plates, &c. as for framing a government in which the undiscovered rights of conscience were not acknowledged."

For in regard to the former, there were no treatises extant, developing the principles, or showing the utility of either, but in relation to the latter, the Bible was in their possession, and the command of its author was, "search the scriptures;" and they might have read and understood the language of the Saviour where he declares "my kingdom is not of this world." "Render unto Cesar the things that are Cesar's, and unto God the things that are God's." And more especially were they censurable for not understanding this subject when they were favoured with the testimony of Roger Williams and his faithful coadjutors, the pious founders of Rhode Island colony.

To say that the Fathers of New-England were not censurable for their intolerance and persecution, because of the darkness of the age in which they lived, would in effect go to justify the sinner who wilfully shuts his eyes to the light of divine truth when it shines around him; but I will not dwell on this subject, for it is not the province of mortals to determine to what extent of tolerance may exist in the heart, and darken the understanding of those who have been renewed by divine grace. One thing is certain, the spirit of Christ is the opposite of a persecuting spirit, and "if any man have not the spirit of Christ, he is none of his."

We leave the character of the Fathers of New-England, who have long since been called to the righteous tribunal of the judge of quick and dead; and proceed to contemplate the present condition of their sons, in reference to civil and religious liberty.

And here we find abundant occasion of gratitude and praise to "the Father of lights" for his merciful visitations to us.

Among the many exalted blessings which are secured to the citizens of Connecticut, we have now to number that entire emancipation from secular control, in matters of conscience, established by our present constitution. And the fact that those who formerly held the rod of religious domination, have now so clearly discovered the evils arising from secular influence in matters pertaining to the conscience; and the utter inconsistency of a connection of Church and State, with the gospel of Jesus Christ, is assuredly clear evidence, that light and truth are advancing.

In order to shew that the sentiments of the Congregationalists approach very near to a perfect harmony with the views always entertained by the Baptists on this subject, I desire you to publish the Essay referred to from the *Observer*, and an extract from the petition of the Baptist denomination in this state, presented to the Legislature in May, 1803.

I shall pass over the unfriendly remarks respecting the motives of the petitioners, made by the then ruling party; and the refusal of the Legislature to grant the prayer of the petitioners, as my present design is merely to shew the harmony of views which at present exists on the subject of religious liberty, as publicly expressed by the two denominations.

Permit me to remark further, that on the subject of the necessary qualifications for church membership, suggested in the last paragraph of the essay from the *Observer*, I feel as a Baptist, a most cordial acquiescence in the sentiment expressed, and hope that in matters where we have alike attained, we may be enabled by God's grace, "to walk by the same rule, and mind the same things."

FROM THE CONNECTICUT OBSERVER.
Some of the causes of contention among Christians of different denominations.

To those who understand the law of love, by which Christians of every name

are bound, it may seem wonderful that this law should have been so universally, and for so long a time, disregarded; and that men professing their obligation to love even their enemies should have felt themselves at liberty to be experimental, and practically, at enmity with their friends. It has resulted, doubtless, from the deceitfulness of the heart, and remaining sin even in the sanctified in Christ Jesus. But internal circumstances have furnished the temptation. One of these may have been the perversion in the primitive age, and subsequently, of the treatment to be observed towards heretics. These were persons who made shipwreck of the faith, and forfeited all credible evidence of piety; but it was natural and easy for imperfect men to multiply fundamentals until the differences of real Christians, and even such as did not at all affect the faith of the Gospel, or the credibility of piety, should be set down as heretical. And when this was done, Christians would feel authorized, and even required, to treat each other in a manner in which no Christian community ought to treat another. But a more powerful cause of alienation and virulence has been found in the alliance of the church with the civil power, from an early age, and universally, until lately in this country, this alliance has been broken. One consequence of this unnatural alliance of the church, has been the attempt to regulate religious opinions and modes of worship, by law, and to enforce uniformity of faith and practice, by civil pains and penalties. From this has resulted despotic oppression and persecution on the one part, attended by hatred, and contempt, and a disregard of private rights, and on the other a keen sense of injury, and as human nature is constituted, aversion, and prejudice deep rooted, and perpetuating their alienating influence from age to age. This is precisely the state of feeling at the present time, between the established church in England, and the great body of dissenters of every name.

They remember the fire, and the blood of former days, and they feel now, keenly, their civil disabilities on account of their religion and the double burthen which are laid on them to support their own religious institutions and those also of the established church; while their youth are excluded from all the universities of the land. When our fathers came to this country, they came smarting under a sense of recent and aggravated wrongs, and with all the feelings of men thrust out from their beloved land, and driven to a wilderness by contumely and oppression. From this circumstance, doubtless, resulted a strong antipathy between the Dissenters and Episcopalians, which has scarcely ceased to this day, and which unhappily has created a distance and aversion between those denominations, in some respects, peculiar.

It was to have been hoped, that our fathers, profiting by experience, would have granted to other denominations that toleration, which, in their own case, they claimed from the English church. But that was not the age of correct principles, in respect to religious liberty. The fountains of truth were beginning to be moved, but the waters were muddy, and their streams had not filled their channel, nor swept away the obstructions to a free course. Hence, having abandoned all that was dear to them in civilized life, our fathers felt it to be an aggravation of calamity and provocation, to be molested by other denominations in their wilderness retreat, and for some time, exercised a legal severity against dissenters from their doctrines and forms, which, though natural enough in that age, and in their circumstances, can never be justified, but which by no means deserves that severity of censure which some of their descendants have heaped upon them. We might almost as well censure them for not employing steam-boats and stereotype plates, and the new improvements in husbandry, before these principles of practical philosophy were known, as to censure them for trifling a government in which the undiscovered rights of conscience were not acknowledged. But mild as our sentence of censure should be, environed as we are with the evil consequences of their mistake, we may well be allowed to feel and express our regret, that a more liberal policy had not prevailed. For nearly all the wrath, strife, and evil-speaking, and virulent aversion which have prevailed among different denominations in this happy country of enlightened and entire religious liberty, is owing to the action and reaction created by early laws, and institutions, before they were modified and accommodated to the exigencies of a nation, where every family is now blessed with civil and religious liberty. But no Christian can look on the subject in the view in which it is now presented, and not perceive that it is time, high time that Christians of different denominations should cease from their jealousies and alienations, and begin to make atonement for the injury which their contentions have done to the cause of Christ, by a studious cultivation of the relations of peace, under the influence of that charity which worketh no ill to its neighbour, but suffereth long, and is kind, envieth not, vaunteth not, and is not puffed up, but beareth all things, hopeth all things, endureth all things, and never faileth.

Your petitioners, with great deference, submit to the consideration of your honours, our belief that the legislature have no constitutional right nor power to establish one or more sects or denominations of religious professors: no clause to this purpose appears in the charter of King Charles the Second. That monarch had no such power to bestow: it is not

known to your petitioners that the people of this state have ever attempted to clothe the Legislature with such authority, and had they made the attempt, it must have been in vain, for the rights of conscience are unalienable, and the belief or persuasion of the mind cannot be the object of legal coercion. A republican legislature can have no power, but what is delegated by its constituents, the people, who cannot give a power that they as individuals do not possess; therefore, as no man has a right to command his neighbour when, where, and how he shall worship God, no man can give or delegate such a power to another as a legislator, and consequently such legislator has no right or power of this kind. If the supreme power or government in one state or nation has a just authority to establish that religion which it esteems best, all governments have the like authority, and are justifiable in using it, as they have done in establishing all the various state religions that have ever existed.

The Christian religion is of supernatural origin, and is said to be hidden even "from the wise and prudent," hence it must be very difficult, if not impossible, to find men qualified to legislate about it, if it were a suitable subject for legislation. The interference of the civil ruler in matters of religion, is not beneficial, if it was, the Saviour of men would doubtless have given a command therefor, or left it for some of his inspired apostles to do: experience teaches us why this was not done, for truth has ever been most successful, when left to combat error in the open field of argument and free discussion. The doctrines of the Gospel, supported by an Almighty arm, rose triumphant against an opposing world, they retained much of their primitive purity, until the clergy became corrupted by a legal establishment under the Emperor Constantine; then, when church and world became united, and the clergy furnished with rich livings and large salaries, the constant and main object of every such establishment, civil and religious oppression united their strength, to the great injury of mankind: then the restraining of goods, cruel imprisonments, the gloomy dungeon, the galling lash, the torturing rack, and the sword and gibbet, first began to be used as arguments in support of the religion of Jesus Christ, and the establishment thereof by law, and oceans of blood have flowed in consequence; religion put on the appearance of a trick of state, hence deists ever have and still do urge the wickedness of a venal clergy, and the persecutions raised by Christians, as reasons against the truth of Christianity itself, but with too much success. The papists can see the dreadful evils of the pagan establishments of religion, the protestants see as great in the papal establishments, our forefathers saw such evils in the episcopal establishment, as to induce them to cross the tempestuous ocean, and take their abode among the savages of the desert, expecting less injury from heathens, than from Christians established by law; and we see the same evils, in a degree, in the religious establishment of this state. Your petitioners would, if permitted, enquire, what good have such establishments ever effected? have they made men love God or their neighbours better, or changed the corrupt hearts and dispositions of any? certainly the affirmative will not be asserted, and consequently no real good is to be attributed to them to balance their many evils.

No established order were ever known to be willing to be placed on the same ground, that they place their brethren of other denominations; by which they afford the clearest evidence, that they do not to others as they would that others should do unto them.

In short, your petitioners humbly conceive, that the Christian religion is not an object of civil government, nor any ways under its control; that the interference of Magistrates to befriend it, has never done it any good, but much harm; and that it is best situated, when left on the same footing where the Lord Jesus himself placed it, and where the constitution of the United States, and most of the states in the Union consider it, *distinct from the laws of state*.

Whereupon your petitioners pray your honors, to take this petition into your wise consideration, and to repeal all the laws of this State which form the religious establishment thereof.

Extract from WARWICK'S SPARE MINUTES, a work of an early part of the 17th century; by an English clergyman. The spelling is altered from the old English, to the modern form.

On Temptation.

When I see the fisher bait his hook, I think on Satan's subtle malice, who sugars over his poisoned hooks with seeming pleasures. Thus Eve's apple was candied over with divine knowledge, *Ye shall be gods, knowing good and evil*. When I see the fish fast hanged, I think upon the covetous worldling, who leaps at the profit without considering the danger.—Thus Acham takes the gold and the garment, and never considers that his life must answer it. If Satan be such a fisher of men, it is good to look before we leap. Honey may be eaten, so that we take heed

of the sting: I will honestly enjoy my delights, but not buy them with danger.

ON GOOD OR EVIL SPEAKING.

It is not good to speak evil of all whom we think are bad: it is worse to judge evil of any who may prove good. To speak ill upon knowledge, shows a want of charity: to speak ill upon suspicion, shows a want of honesty. I will not speak so bad as I know of many: I will not speak worse than I know of any. To know evil by others, and not speak it, is sometimes discretion: to speak evil by others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge, but he can never be good himself, who speaks evil of others upon suspicion.

On the influence of evil conduct in Rulers.

A bad great one is a great bad one.—For the greatness of an evil man makes the man's evil the greater. It is the unhappy privilege of authority, not so much to act, as teach wickedness, and by a liberal cruelty, to make the offender's sin not more his own than others'. Each fault in a leader is not so much a crime, as a rule for error; and their vices are made (if not warrants, yet) precedents for evil. To sin by prescription, is as usual as damnable: and men even post in their journey, when they go to the devil with authority. When then the vices of the rulers of others, are made the rules for vices to others, the offences of all great ones must needs be the greatest of all offences. Either then let me be great in goodness, or else it were good for me to be without greatness. My own sins are a burden too heavy for me, why then should I load myself with others' offences?

The following lines are given by the Reviewers as a sample of the poetry of the same Mr. Warwick—and were the last thing by him written, a few days before his death.

"A bubble breaks, its air loseth,
By which loss, the bubble's lost,
Each frost the fairest flowers bruiseith,
Whose lives vanish with that frost.
Then wonder not we die, if life be such,
But rather wonder whence we live so much.
Tales long or short, whether offending,
Or well pleasing, have their end.
The glass runs, yet the set time ending,
Every atom doth descend,
If life be such (as such life is, 'tis true)
When tales and time find ends, why should life
still endure!

This world is but a wealth of pain
That has only end by death,
This life's a war in which we gain
Conquest by the loss of breath.
Who would not warfare and travels cease,
To live at home in rest, and rest at home in
peace?

Nothing here but constant pains,
Or unconstant pleasures be:
Worthless treasures, cooling gains,
Scanty stores, chain'd liberty.
If life afford the best no better fate,
How welcome is that death, that betters that
bad state!
What's the earth when trimmest drest
To that crystal spangled dwelling?
Yet the saint in glory least
Is in glory far excelling.
Glorious Redeemer, let this earth of mine
Thy glorious body see, and in thy glory shine.
Oft I see the darksome night
To a glorious day returning:
As oft doth sleep entomb my sight,
Yet I wake again at morning.
Bright sun return, when sleep hath spent
death's night,
That these dim eyes of mine may in thy light
see light.

NOW IS THE DAY OF SALVATION

AN EXTRACT.

We must every one of us give an account of himself to God; and before we are called upon to do it, surely some inquiry should be made into our state. Ask yourself the following questions; and, as in the presence of God, and as standing before the dread tribunal of heaven, let conscience frame an answer to each: to be written in the blank spaces.

1. Will the road in which I am now walking lead to heaven or to hell?

2. Will the supposed advantages of sin here, be equal to the real and eternal loss of heaven hereafter?

3. Going on as I now do, shall I run no risk of being damned?

4. Have I not neglected many duties, and committed many sins, and hereby provoked God's anger?

5. If God should this moment, or this day, call me to his bar, am I prepared to meet him?

SLANDER.

Among the number of vices to which human nature is liable, a very pernicious one is that of slander or defamation; if the most trivial report unfavorable to a person's reputation be raised, it will fly with the rapidity of lightning; the celerity of its course is not, however, the most important consequence; like a whirlwind, it draws into its vortex a variety of improbable, and sometimes even impossible circumstances, that increase its force. One person relates it to another with a little addition, the second to a third with something more, and so on. How unfair is this, how ungenerous, how different from St. Paul's ideas, when he says of Charity, that she thinketh no evil.—How diametrically opposite to this ordinance of our blessed Saviour, "All things whatsoever ye would that men should do to you, do ye even so to them?" How does this conduct break the ninth commandment.